

22819
A
LEGACY
FOR
SAINTS;

BEING SEVERAL
EXPERIENCES

of the dealings of God with

Anna Trapnel,

In, and after her Conversion, (written
some years since with her own hand) and
now coming to the sight of some friends,
they have judg'd them worthy of
publike view: Together with some Let-
ters of a latter date, sent to the Con-
gregation with whom she walks
in the fellowship of the Gos-
pel, and to some other
FRIENDS.



London Printed, for T. Brewster, at the three Bibles in Pauls
Church-yard, near London-House, 1654.

My Geo His Book

1746

Mary Bridgman

Her Book 1747



To all that fear the Lord, under what
form soever, who have fellowship with the
Father, and his Son Jesus Christ; The Church
of God usually meeting in Great *Al-Hallows*, London,
(whereof Mr. *John Simpson* is Teacher)
sendeth greeting.

Some Experiences of *Anna Trapnell*, our dea
Sister, now Prisoner in *Bridewel*, coming
to our hands, we have perused and confi-
dered; And although the various and
wonderful dealings of God with her soul
(known to many of us) for divers years last past, are not
herein mentioned, (as she intended, but was prevented
by her present troubles) nevertheless, by our own
hearts, we judge this small Legacy will be of much
price and use to the Lords people: And seeing the
malice of Satan, and hard measure from men, have en-
deavoured to bury her, both name, profession, (and
if

if possible) spirit in her, whilst she yet lives, (and we think leans on her Lords bosom.) Therefore is this Legacy now administred, which otherwise had waited the death of the Testatrix, as she fully purposed.

All we conceive necessary to be said by us, concerning the Legacy it self, is onely to give our Testimony, so far as we have knowledge (as our duty to God, and to his hand-maid obligeth us) to the reality of the Experiences therein mentioned: whereof divers of us have been eye, and ear-witnesses, and were with our Sister at several seasons, when she was under those particular dealings of God. We purposely forbear to enlarge our commendations, because we apprehend this kinde of Subject is always best commended by that presence and efficacy of God which he pleaseth to afford; and also, because we would not in the least degree infringe your liberty, to tast and try what spirit and excellency is in it, and so to judge freely (yet with seriousness, as having to do with God therein) what entertainment and esteem it deserves: we are also engaged by our duty, to give you some account of the person, by whom this Lagacy is bequeathed, who is indeed under much reproach and misrepresentation among all sorts of people; and we apprehend we might without offence say, made a spectacle to the whole Land, being rendred a Contemner of Scriptures, of Ordinances, and of late, as one of a vile Conversation; For her present imprisonment at *Bridewel* (if it were not so intended) cannot but suggest extream scandal, and viciousness touching her, to all that hear thereof, though

we

we that know her, and the cause for which she is laid there, are not ashamed of her, or it, and hope we never shall be, which is all we shall now say to that: Only give us leave briefly to impart (for your satisfaction) what we have known of her, for we have had communion with her in the light, love, spirit and ordinances of the Gospel, divers years, and to this day also, so far as we can obtain it, for the restraint she is now under; and are able to say, in opposition to what she is aspersed with, That

1. She hath the Scriptures in very great regard; as that holy word which hath flowed from God, by men who had extraordinary inspiration and ability to give it forth, according to what hath been apprehended among the most sober and spiritual Saints from time to time, concerning the same; with the excellency whereof she professeth her self much ravished, making it her business to study, and to live in the power and spirit of them: whose profession and principles, having suffered many assaults and temptations herein, she remains exceedingly confirmed in her persuasions of, and love to the truth, holiness, authority, and precious usefulness of the Scriptures.

2. She is for the spiritual exercise of all the ordinances of God, to the uttermost degree of light she enjoys; against Ranters, profane Notionists, and all sorts of men of scornful opinions to the contrary: for which we have not onely her word, but her practice with us, which doth best express any ones principle.

And touching the Ministry (because in relation thereunto also, a very hard sentence is past upon her) there is this to be offered in vindication of her; that her principle is plain and firm for it, and that she doth much love and reverence, own all Ministers that enter in by the door, and have the true unction; her dissatisfaction is onely to that standing, and institution which hath been by Bishops (it being derived from *Rome*) or such as are evidently after that pattern; and that also without the least prejudice to the grace of God in any.

3. Her conversation (for any thing that ever came to our knowledge) we must testifie hath been very beautiful and unblameable: exceeding unworthy of those black mouths which have been opened against it, and of those injurious hands she hath fallen into.

We might say much of her tender conscience, her sweet, meek, sober, exemplary temper; and impartial love to all Saints: and also her freedom and desire to have communion with them upon that old, large, and universal principle of Saintship and union with Christ, wherein we know her to be very excellent, as some letters of her own (which we have thought our duty to make publike) will more effectually declare, then we are able.

This short Testimony we have thought fit to send abroad with this Legacy and Letters of our dear Sister, for the exoneration of our duty to God, to
her

her, and to your souls, which we would not have in-
disposed (by any hard thoughts that reports may be-
get, concerning the person whose it is) to reap the fruit,
and refreshment which (our God blessing) may redound
thereby.

Dated the 9. of the
5. moneth 1654:

Signed in the name, and by
appointment of the congre-
gation, in the absence of our
Teacher, by John Proud Elder,
Caleb Ingold Decon.

I write my name for to be to the
 theft that I sell my Book a very Book
 not my Book may for fear of the me
 for under with the owner
 John: Mary Bridgman
 her Book 1750



Reader, thou art desired before thou readest this small
 Legacy, to take notice of these few faults, and mend
 them, which by reason of the difficulty of the Copy,
 being old written and torn, have escaped the Press.

As in page 15. line 6. for Aninomian, read Antinomian, p. 24. l. 19. r. the
 soul is made, p. 30. l. 1. for from r. for, p. 31. l. 31. for men r. me, p. 33. l. 27.
 for Joh. r. 1. p. 35. l. 8. for words, r. worlds, p. 38. l. 31. for the 40. of Isa.
 p. 29. p. 41. l. 2. for Ioh. 1. 14. r. 14. and 15. 14.

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Seeing n

John Bridgman
 Author



A
LEGACY
FOR
SAINTS.

Some experiences of the workings of God in legal convictions, and in the time of childhood. First, When a child, then the Lord awed my Spirit, and for the least trespass, my heart was smitten, and though my godly mother did not see me offend, that she might reprove me, which she was ready to do, being tender of the honour of her beloved Saviour, even for the least secret sin, that the world calls a trifle; though I thought it nothing, yet still the all-seeing [eye] watched my ways, and he called to me, though I knew him not, yet he kept me, and his banner over me was love; and though my nature was as corrupt as any, a child of wrath as well as others, and forward to do evill, and backward to that which is good, yet still I was under the awaking of *Jehovah*.

Further, when I was about 14. years of age, I began to be very eager and forward to hear and pray, though in a very formall manner; Thus I went on some years, and then I rose to a higher pitch, to a more spiritual condition, as I thought, and I followed after that Ministry that was most pressed after by the strictest Professors, and I ran with great violence, having a great zeal, though not according to knowledge, and I appeared a very high grown Christian in the thoughts of many, I had great parts, in prayer great enlargements, and in discoursing and repeating of Sermons, I was very forward, and did it with great delight

and affection, and much trembling of spirit was upon me, but I was in all this very legall, and yet more legall; providence ordered that I should hear Mr. Peters speak from thole words, in the 26. of *Isaiah* the 20. verse, *Come my people, enter thou into thy chambers, and shut thy doors about thee, hide thy self as it were for a little moment, until the indignation be overpast.* From these words he opened the marriage Covenant that is between God and his Spouse; from that word, *Come*, he shewed the sweet compellation of God, to his Covenanted people; then I was convinced of the excellency of that condition, to be in Covenant, and to know it upon good grounds, which I was very ignorant of; and though I thought my self in a very good condition before, yet now it seized upon my spirit, that surely I was not in the Covenant, and if I were, I should know it; and I still cryed out, oh what shall I do to know it without the knowledge of God, to be my God, I am undone; my Spirit is filled with horror, and the terrors of the Law exceedingly oppressed me, and I ran from Minister to Minister, from Sermon to Sermon, but I could find no rest; I could not be contented to hear once or twice in the week, but I must hear from the first day to the last, and thought that not enough neither; and if I had not shed some tears in a Sermon, I then went home full of horror, concluding my self to be that stony ground Christ spake of in the parable of the sower; I apprehended Divine displeasure against me, leaving me in a seared condition, giving me over to blindness of mind, and hardness of heart for ever; and when I have been hindred from hearing a Sermon which I desired to hear, I have concluded that I might have received Christ in that Sermon, which being shut out from, I was shut out from Christ, that being the time that Christ should have been tendred to me, the which I mist, and so should be without Christ for ever. Such bondage I was under, that had I neglected a duty, or an opportunity of hearing, though a lawfull occasion hindred, and I could not be said to neglect, yet it sorely seized upon me, that I had; And I was damn'd, one set a part for destruction, and I was strongly tempted to destroy my self, which had not divine power prevented, I had been a murderer of my own life, and of their lives that I loved most intirely; I have been waked in the night by the devill for this very purpose, and directed where to have the knife, and
 what

what knife I should take; & these assaults followed me not seldom, but very often, which made my poor soul and body exceedingly to tremble, I was exceedingly hurried to duty, & to Ordinances, so that I could not sleep in my bed, & was carried one while to draw forth a good condition from marks and signs, and if they were not in view, then my joy and comfort was gone, and my spirit was full of horror; love to the godly I thought had been an infallible sign to witness my good condition, and my thoughts much dwelt upon those words, *1 Joh 3. 14. We know that we have passed from death unto life, because we love the brethren.* Now when I came to examine my love, and to compare it to that love which was among the Saints, spoken of in Scripture, which was not a first evidence neither.

This prop I was quite taken off from, I was now as a cripple, when his crutches are taken from him he falls; so my spirit was laid flat on the ground, and I was convinced that it was the Spirit alone that witnesseth to the creature its good condition, and all witnesses were nothing, if the Spirit did not witness: I was as if I had never heard of a Spirit, though I had profest much some years before; but because I went about to establish a righteousness of my own, as it were by the works of the Law, therefore I was left in the dark concerning the righteousness of the Lord Jesus, which I thought I had not denied; and if any that were Gospel enlightened Saints, had said to me, you rest in your good works, and expect to be saved some other way then alone by Jesus Christ, I looked upon them as doing me great wrong, and speaking very false, I thought, and I would say so to them, I am not so ignorant to look upon my works as any thing; but I was made to acknowledge afterward, that I had set up my own works in the room of Christ, and the Lord stript me at last of all gifts and enlargements in duty, and I was stricken dumb, or else fast asleep, when I have set my self to pray, and it was indeed self that the Lord struck dumb, though I then beheld it not, but was sore wounded, being perswaded that I was for ever shut out from the presence of God, which weight I could hardly bear, it was so burdensom, that I still cryed out, what shall I do? and all my prayer that was left me was this, *Give me Christ, or else I die.* Now nothing but a Christ would serve my turn, before if I could

have had tears or any relentings for sin, or enlargements in duty, I was well enough, but the onely wise God knew it was best for me to be deprived of these which I so much builded upon and made idols of; I was as much troubled as *Micah* was, when Israel carried away his God.

I am perswaded that bare Professors are the greatest Papists in the world; spirituall idolatry is the worst; and my experience teacheth me, that one may be a great worshipper of Idols, and yet never bow down to a picture: But oh when the Lord took away my gods, how I lamented! and the more spirituall my company was in their discourse, the more stony hearted I was; I could freely speak to those that lived under an old administration, my spirit being under the same, a legall discourse suited best with me; when I have been among those that have been filled with joy, being Professors of Divine love, and much acquainted with free grace in the power of it, which I was very ignorant of, so that their company was burdensom to me, yet I could not keep from them; sometimes I have gone from them full of horror, and my heart ready to burst, and my countenance hath startled them that have come to visit me; they have said I looked so gantly, that they were affrighted to see me, asking me what I ailed, which I could hardly tell them, I was so filled the with terrors of the Law, I have come from hearing the word preached, even distracted, so that my mother would say to me, if thou dost fast so day after day, and run thus up and down, the devill will take advantage against thee; but I could not indure to be spoken to, my spirit was so peevish and froward, and I apprehended I was never the better for my hearing so much, and praying and fasting, yet I could not forbear.

And many that were inlightned in the doctrine of free grace, took a great deal of pains with me, perswading me to hear those Ministers that taught most upon the doctrine of free grace, but I could not relish that doctrine, it was such a cold, lean, poor discovery, I thought; I being under the flashes of hell, I delighted in the thunderings of the Law, and they pleased me best that preached most upon the Law, and that prest legall qualifications, which I strove to come up to, and thought I should never have Christ without I was so qualified, as I was taught, unto which I could not attain, for all my struggling and striving after it, which
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made me conclude that I was not elected; if I were, I should be made conformable to his Image, who is holy. which I was not, and therefore I was none of Christs flock, which condition was very dreadful to me to be without Christ; and I could not receive a word of satisfaction from any, though some would say to me, dost thou not love Christ? I would say, but how shall I know whether my love be true love? I may think I love Christ, and deceive my self, I not being able to judge of my love, whether it were right or no; and therefore I was so puzzled, because I looked for that in the first place, which should come in as a second evidence, which caused my spirit continually to be in a hurry: I delighted to hear much of Christ preached to righteous ones, but I cared not to hear Christ preached to sinners, for I looked first for Holiness, and then for Christ.

But the great and glorious God at length thoroughly convinced me of his justifying ungodly ones, and that he sent Christ not to call the Righteous, but Sinners, and he came to save the chiefest of sinners; and now I began to hearken to free grace, and I saw nothing else could revive me, and I found my spirits a little stayed, in listening to the free renders of Christ, and then I was put upon arguing with God, intreating him to give me Christ, which he had given as the onely object for poor sinners to flie unto, being stung with sin, he was the brazen Serpent that the father set up for to heal, and take away that sting of sin; and now, though I could not come unto God as a righteous one, I could come as a sinner, and beg of God to receive me, being such an object that he sent forth his love to, commending it to sinners, and to rebels; and I desired, oh that I might be one of those rebels that might have a pardon, were it upon never so hard terms; and truly I found God trying me to purpose: it was a very hard thing to me to be ranked amongst the vilest miscreants in the world, and to behold my self as bad as the greatest adulterer or blasphemer in the world, which I looked upon to be a great deal viler then I, and further from Gods accepting; but this conceit, free grace laid in the dust, and Divine light shewed me the spawn and seed of all sin within my corrupt nature, which made me to lie in the dust, and to cry our, Lord let free grace own me, else I am undone; when the Law of the Spirit came, then sin revived, and I died; it shewed me every secret sin that I saw not before,

so that all my sins were set in order before me, and I beheld them innumerable; Oh what a deplored condition was I in! forlorn and without hope, nothing now could comfort me but the true Comforter, and nothing could speak peace to my soul but Christ; I saw I was undone, without the Son looked upon me, and my spirit grew very restless, and my thirst was very great: oh how I long after the water of life! I often told God, I could not subsist without it, a generall promise would not serve my turn; though it a little quitered me when I was in great agonies, yet I could not be satisfied without a knowledge of God as my father; I thought to hear of an inheritance, and not to have an interest in it, it did but aggravate my sorrow, I must have a particular promise, the Spirit also to bear witness to my spirit, and sealing me up to the day of Redemption; I must have an assurance upon good grounds, my heart could not now cheat me with a counterfeit assurance, it had so often deceived me, and made me take comfort from false grounds, and still carried me about, but never brought me to my journeys end; I entered not into my true rest till the Lord brought me to cease from my own works, and to take a Christ upon his own terms; Oh what a knotty piece was I for the great *Jehovah* to work upon! untill he put forth his mighty power, I could not believe; though many that cryed down free grace as a doctrine of liberty to sin, I found no doctrine so striking at my sins as it, and though some would tell me I had found out an easie way to heaven now, to go to heaven in believing, but I found it a hard way, yea, impossible, for I could not believe till the day of Gods power; I found it as easie to keep the whole Law, as to believe; I saw it alone the work of the most high, and in his own time his arm brought salvation to the heart of a poor miserable lost creature; had it not been for free grace, which I must continually acknowledge, and ascribe praise to him, who is worthy of honour for evermore.

I could speak much concerning the time of my sorrow, of my terrors, and perplexities, and sore plunges, I could make a large rehearfall, I could tell you much of the sad apprehensions I had of my eternall condition, which I have but as it were given you a little hint of, my condition in the time of my bonds, but my desire now is rather to tell you of my freedom, unto which I hasten; though

though I know that these mourning experiences may be of great use to the sorrowfull and troubled spirit, that lieth languishing for want of the light of assistance, which God doth see good for a time to conceal from his beloveds; that he hath loved with an eternall love, which in time he draweth with loving kindness; Therefore let not any poor soul despair; there is free grace enough, an ocean, to swallow up, not my sins onely, but many more; a fountain open for all manner of sins, be they never so great: poor souls I you cannot out-sin mercy, yout sins are finite, but grace is infinite; do not think that any sin can shut thee out of divine love; if it could, it would have shut me out, for certain I am, that no heart could be more desperately wicked then mine, no ones sins could be of a more scarlet dye then mine; strong unbelief, continually departing from the living God, as full of heart hypocrisie as I could hold; Oh let sinners admire free grace with me, that hath freed me from as tony, as feared, benumbed, senseless a condition, as any could or can be in; hearing or reading, or Saints speaking to me, was as to one deaf; I still concluded my condition to be like theirs the Scripture speaks of, that were given up by the Lord to blindness of mind, and hardness of heart; I thought confidently God had given me to know that I should perish for ever, but Gods thoughts at length appeared higher then mine, as the Heavens are higher then the Earth; and when my Spirit had thus been upon the rack for a season, and tossed up and down with the waves of a continual accusing troubled conscience; And none spake any word that did in the least measure revive me; till that voice sounded that I could not contradict, but I did withstand it, and repulse it as long as I could, and when it spake as a still small voice, I rejected it a week, before I felt, heard and saw that glorious light and power, sounded into my spirit, which caused an echo, or answer from my spirit in believing the testimony of the Spirit, but that small voice made such a report in my soul, which made me to listen; it was such a speaking that I had not heard before, therefore it was very strange to me, the word I had was this, *Christ is thine, and thou art his*; and no word was spoken to my spirit for six or seven days but this, it followed me where ever I went; sometimes I have been going along the streets, I have looked behind me, thinking I had heard some

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locall voice, a voice without me, but sure it was because I was unacquainted with the voice of the Spirit speaking in, or to the soul; I oft-times turned back when I have been going along the streets, to see who it was that spake, taking that for visible which was invisible; I did not know that I had read such a word in the Scripture, that the Spirit spake to me; but before my heart was brought over to believing, the same power that raised Christ from the grave, appeared in destroying that strong unbelief, that made me depart from the living God; and as in the fulness of time, Almighty power brought Christ into the world, and into the grave, it raised Christ also out of the grave; this same power was a hand by Divine appointment, leading me through varieties of inward bitter desolations, untill it brought me not onely to the gates, but into a heaven of sweet consolation.

Now I shall by the assistance of the Spirit, tell the time when my heart was brought to believe the pardon of my sins past, present, and to come, by an act of grace through the blood of the Lord Jesus, which I clearly saw by the light of the Spirit, bearing witness to my Spirit, that Christ was mine, and I was his.

The time, the year 1642, the day, the first of the first moneth, called *January*, it being the first day of the week, commonly called the Sabbath day, which was indeed a Lords day to my soul.

While Mr. *John Simpson* was preaching from that Scripture, in the 8. of the *Romans*, the words are these, *Now if any man have not the spirit of Christ, he is none of his.*

Many Sermons he preached from this Scripture, and he had shewed that the Spirit might be in that soul that was very dark, and much confused in its apprehensions of Christ, as he proved from *John 14. 5, 6, 7.* *Thomas saith unto Christ, Lord we know not whether thou goest, and how should we know the way?* Christ in the 4. verse told them, they knew whither he went, and the way they knew, and he tells them that they had known the Father and seen him, and yet they said they knew not; so that the Disciples of Christ had sometimes a confused knowledge of the Father, and yet they had both seen and known; so that from thence was proved, that many poor souls might have the Spirit, as was instanced in many particulars; that the Spirit might be in the soul, though

it could not make it out, through that exceeding hurry the soul lay in, being still in a confusion, its darkness being not dispelled by the glorious manifestation of the light of the spirit, sealing it up to the day of Redemption.

My Spirit was under much trembling, for fear it should still be said that I had none of the Spirit, which often was a terrible sound within me, which I still dreaded, and my spirit cried out to the Lord; when this Sermon before mentioned upon that 8. of the *Romans* was almost ended, I said, Lord I have the Spirit, in this confused manner as I found a witness within me that I had the Spirit in those particulars that were declared, but my spirit strongly run out to the Lord for a clear manifestation of his love in Christ, and suddenly my soul was filled with joy unspeakable, and full of glory in believing, the spirit witnessing in that word, Christ is thy wel-beloved, and thou art his; my soul was now full of joy as it could hold, now I saw all my sins laid upon Jesus Christ, and when he was sacrificed, all my sins were sacrificed with him; oh what triumphing and songs of *Hallelujah* were in my spirit, I knew not where I was, nor how to get out of the place where I sat, I apprehended nothing but a clothing of glory over my whole man; I never beheld Saints as I did then, I saw their faces like the face of Angels; Oh what Angelicall creatures did they appear before me, full of shining brightness! oh what a heart inflamed now was mine, filled with the flame of Divine love! there appeared now no smoke, but a clear flame, nothing now before me but christal appearances: oh how my soul was enamoured with Christ! Earth was now gone, and heaven come; the unclean spirit dispossessed, the pure spirit now possessed, taking my soul from the dunghill, and setting it upon the throne, my naturall food I tasted not till now, it was bitter to my taste; but oh now, every bit of bread I eat, how sweet was it to my taste! Christ sweetened every creature to me, oh how sweet was the feasts of love, that my soul was made partaker of in every creature! oh what a rebound doth Divine love make in the soul! I could not keep love in, it would flame forth into a declaration, I must now tell Saints what I had now received from the spirits testimony, and that they might praise with me, having mourned with me; I told them I had now seen him whom my poor spirit doubted I should never

have beheld, I called to others to come and taste how sweet and loving Christ is to sinners; now Sermons appeared living to me; where Christ was preached most to sinners, I delighted most in such a Ministry, and still went away with melody in my heart; for a whole year after, I was sealed up to the day of Redemption, I had exceeding raptures of joy very frequent, little or no intermissions, no questions or doubtings in the least measure, but my fear was still for constancy, a fear of joy and spirituall mirth, though sometimes the golden trumpet sounded higher, and sometimes lower, yet it still was sounding, and caused an eccho to follow it.

A sore combat after the Spirits testimony.

THe time of that glorious sealing me, was after that testimony in which my spirit was set at liberty, that day before mentioned, being the first day of the week, and year 1642. upon the third day of that week and year, my occasions called me to *Stepney*, where I lodged at my Uncles all night, and my Aunt coming up into the Chamber to me, she said to me, Cosen, the Lord hath taken your mother from you, now labour to be married to Christ, you have nothing to take up your time, but to labour for Christ; I answered, I hope I am married to Christ; but as soon as my Aunt was gone down stairs from me, the Lord spoke to me, and said, I have made thee as sure of salvation, as I am God in heaven; why didst thou say thou hopest, and didst not rather tell that thy God had assured thee that Christ was thine, thou having such a clear testimony of the spirit, witnessing with thy spirit in such a bright light of glory, that thou couldst not but assent to it, thou shouldst now have declared it?

Satan presently was let loose upon me, as soon as the Lord had spoken these words, which I am sure was from the Lord, they came in such Majesty, that caused all my joints to tremble, and sore perplexed I was; Satan buffeted, and my own heart strongly set upon me, perswading me that I had fallen from grace, and I had denied the Spirits work in me, and now I was nearer to perishing then ever; very hideous thoughts I was filled with, and nothing but blackness before me; now I had sinned
against.

against the spirit, and this was more dreadfull to me then all the time of my bondage, for I thought now the unclean spirit would have torn me a pieces, I was so terrified I could not go to bed till midnight, but walked about the chamber hearing nothing, nothing but damnation and hell set before me, I thought my torment to be as great as any of the damned, wherein it was a terrible hell to me for the time, which time, the indeared love of the Father suffered not to be long, it was not above three hours; my heavenly Father knew, had that extremity of spirit lasted long, it would have consumed my vitall spirits, but as love moved my Father to speak kindly to my distressed spirit, in taking away this unexpressible torment, he gave me unexpressible glory and refreshing; And when I gave up all that I had received for lost at the very nick of time, and this night that was so dreadful to me, before the morning light, my spirit was full of light, and a greater shining light then I saw before, I now beheld; And the spirit speaking that word in great power, Christ is thine, and thou art his, and the gates of hell shall never prevail against thee, all the power and policy of the devil shall not hurt thee, so as to deprive thee of thy Saviour. I had the representation of a seal set upon the wax, the spirit as fire made my stony spirits pliable for it to leave its mark or impression upon, as fire fits the wax for the seal; a glorious impression and stamp was set on my spirit, now I felt, saw and heard, that I never did before: oh that Arras of glory, that now was my clothing! now was I made like my Saviour, a crown given me, not made with pearls or rich diamonds, but far richer; not to be valued; earth cannot wear this crown, its onely the heaven of God that must enjoy this prerogative, its those that are made Kings and Priests unto God, that are thus honoured; oh how transcendently glorious is the true sealing of the Spirit! sure no tongue is able to speak it out, the pen of the readiest writer cannot write this, it may give some hints of this seal, but for depth, length, and breadth, who can give a full description or relation of it, it is a thing impossible to be published? Oh then you sealed ones, come admire with me, who can tell forth *Sions* glory? Could not *Paul* tell what he saw in the third heavens? How then shall we declare our heavens glory, when we know not whether we are in the body or out? Our joy is such, when the spirit takes us up, we know not where we are, for

that present, though afterward it may be we are found in the Isle of *Pathmos*, our bodies may be found amongst the *Babylonians*, yea, and our spirits too, our communion taken away, but not our union; no doubting or questioning concerning that, though there may be much dissension and darkness, as I shall tell you God willing, he giving me life to accomplish my desire, which is to leave the Saints a Legacy of experience, that they may read, not my works, but the spirits works, and so admire him who is most worthy, when I am gone hence, and shall be no more seen,

And if I vary concerning some experiences in this, in respect of doubting, and questioning union after sealing, it is my own experience, I must not record anothers experience; it may be some may scruple at it, and therefore I thought fit to mention it.

After my Spirit received the seal of the Spirit, I had abundance of raptures of joy, some when I have gon along the street, my raptures hath been such, that I minded not the ground I went upon, but divers times have been ready to fall flat on the plain ground; I have had sometimes so great ravishings of spirit, when I have been alone in a room by my self, my outward man hath been so altered on a sudden, to the view of those that have been in the house, which have found me alone, and not able to speak to them for a season, so that they have been frightened, thinking me not to be in health; and they beholding the tears falling from my eyes, have wondred what I ailed; but it was because the Son of righteousness shone hot upon my spirit, which caused a melting into tears, and many Scriptures opened to me, which I spoke to them that sat by, which have been astonished to hear and see a poor creature so filled, but it was Christ in me making use of me to publish the excellency of Jesus Christ, which my soul was so enamoured with; that my old Aunt sitting by me, said, she had lived above threescore years, and yet never felt such joy of the spirit, and yet a very godly woman; she wept to see me so, her heart was much affected. And this year in which I was new-born, I shall (the Lord helping me) give forth some few of those discoveries, which whole volumes cannot contain; Let free grace have all the glory.

Oh to be in Christ! who can tell out his or her estate, night and day? How pleasant is it? Such a one where ever it goes, cannot but

but set forth its beloved, it cannot tell how to speak of any thing else but Christ, it cannot tarry there where it may not speak of its Saviour; no language is pleasant to it, but that wherein its God is exalted; oh how sweet was my sleeping and waking, still I had rest in the bosom of Jesus, oh what a great delight I had to be amongst the Saints, and my heart was full of zeal for his glory! oh what an eagerness and forwardness there is to receive good, and to do good in that time of the souls first conversion! then its forward to suffer any thing for Christ; nick names are nothing to it, scandals and reproaches it can trample under foot; but when the doctrine of free grace was nick-named, as some would tell me it was a doctrine of liberty to sin, then I could not but speak sharply to such; I found no doctrine leading to holiness so much as it, no salve drawing out corruptions and ill humors like this, no plaister healing the most desperate wound, like the plaister of free grace; its cleansing physick, it runneth between the marrow and the bones; sinners, would you be rid of bloody sins? Free grace hath opened a fountain for to wash in, not onely your feet, but head and hands, yea your whole man; in this fountain I was cleansed, by this wine my drooping spirits were revived, Christ was that good *Samaritan*, that found me wounded, whom the Law nor Priest did not pittie; legall threatnings, and legall promises looked upon me, but passed by and left me wallowing in blood, and pained with wounds; and if it had not been for that tender hearted *Samaritan* Jesus Christ, I had perished; oh how comfortable was his oyl and wine to my wounds! great was his care for me, no tender mother like to Jesus; the Saints told me when I mourned for the loss of my tender mother, that Christ would be more tender, and would be all to me in the loss of earthly comforts; and he was more to me then they told me, he was double comfort, and a Comforter that hath tarried and abided with me, and will abide with me for ever, a Comforter that was still revealing love, and bringing love tokens to my soul, and setting before me varieties of dishes at every banquet, for a year together, my meat was sweet meats from heaven, my drink wine upon the lees, wines well refined, milk and hony was my ordinary dish, the least appearance of God was marvellous sweet, some days and nights I had feasts full of marrow, and viands full of glory.

In the night before sleep had seized upon me, a bright light shined round my head visible, and in the midst of that light stood one all in white, in the likeness of a creature all covered with brightness, my outward man at this sight was stricken very weak, and all in a sweat, but I received much joy, and was bid by the inward speaking of the spirit not to fear, for I had seen an Angell; surely it was a very glorious vision, such a perfume was left in my spirits all that night, and my strength of body given me as soon as this vision was ended, and I was full of triumphing in the Lord, who killeth and maketh alive; oh how sweet are true visions I oh that I could praise more that God that hath, is, and will be gracious to me for ever I my song was when the sentence of death was on my earthly Tabernacle, by reason of illness I still was filled with this joyfull song; Oh death where is thy sting? Oh grave vvhhere is thy victory? Death vvas still presented vvithout a sting, and the Law vvithout strength, these vv ere novv dissolved and gone, and I savv an accomplishment of the great vvork of Redemption by Jesus Christ; I could not but dance before this Ark, though *Nichols* mocked; I must declare that I was past from Mount *Sinai*, into the Regions of Mount *Sion*, where I saw an end of the Law for Righteousness sake to every one that believes; not that I was now without Law unto God, neither despised I any part of the Law, but beheld it good, if a man or woman use it lawfully, the Apostle could not have said the Law had been faulty as in the Hebrews: But in respect of our corruptness, in the using of it, we it were that were faulty, not the Law in it self, that was pure, but I looked not where I might not only see it in its purity without me, but enjoy it within me, which while I looked first on commands, and then on promises, I could not attain to it; but when I beheld first promises, and then commands, novv I savv an attaining to the Law of righteousness, though not in or by my self, yet in and by another; novv I looked on the Law and legall precepts vvith an Evangelicall eye, vvhereas before the light of the spirit came, I turned Gospel into Law, but novv appeared a harmony betveen both; a Law within me, not making void that vvithout me, but novv vvas given me a help meet, in beholding morall precepts in Evangelicall arms, *Sinai's* voice in *Sions* breast, novv frowns are gone,
and

and smiles are come, thunder is fallen, and the still voice is risen, death under, life in the top, which crown sin nor Satan can never deprive Saints of, for Saints are not under legall precepts, but under Gospel commands, and in this sense they are dead to the Law by the life of Christ in them.

And for this tenent of truth, I passed under the name of Antinomian, but praised be the Lord, I was not one by adherency, though by imputation; Antinomianism was not inherent in me, or adhered to by me, this name in plain terms is liberty to sin; as the Diuel nick names Saints, so he nick names the doctrine of grace too, and sin which is like himself, he puts upon it a nick-name garment, greater is he that is within Saints, then he that is in the world, Saints garment is Jesus Christ, and nothing can rear or rent, or defile this garment; Saints clothing is the purest white, no dirt throwed upon it can soil it; oh Saints rejoyce with me; shall we be found worthy to enter in at the straight gate, and plucked into the house by the hand of the Angell of the new Covenant, when they without shall be stricken with blindness, and so not able to find the door? Why must a *Zoar* be preseryed for us, and a *Sodom* set on fire? Why must some be vessels of dishonour, and some of honour, some that are high-ways, and lyers about in the hedges, fetched in to sup with Christ, and the brave ones of the world must not so much as have a taste of Christs dainties? Free grace, and nothing but free grace makes us to differ from others; oh let the redeemed of the Lord say so, let not *Sion* boast of her own righteousness, which she hath done, but let her look by whom she hath her dignity, who strikes off all self-boasting; the more free grace is apprehended, the more self-righteousness is reprehended, the creature can never learn the lesson of humiliation and self-denial, till it hath been in the School of free grace, that is, the free School where the best learning is to be had, the poor and fatherless here find mercy; and here the Governor of this Free-school receiveth every poor Orphane, he refuseth none that comes, though they have not one friend to make suit for them; nay, such are soon entertained that trust wholly to this great Governors mercy, they have the best learning, here is no respect of persons, but the poor begger that lyeth in the street, that knows not where to have a bit of bread, hath nothing but a clothing of tatters, to outward view a very miserable creature;

such

such a one more respected then a rich *Dives* that goeth in his velvet and diadems of gold every day; oh what manner of love is this! that makes no difference between fools and learned ones, preferring ideots before the wisdom of the world, making the ignorant and erring Spirit to have the greatest understanding? Surely such must needs magnifie free grace; oh how low is that creature in its own eyes, that lives in the spirit, and fetcheth nothing from its own free will, or from any work of his own, but all from Christ! he sticks no flower in his bosom, but that which none can snatch from him; his walks of delight, is in no garden but where he may see his beloved walk before him; the Saint that is thoroughly spiritual, loves dearly to walk inclosed in the arms of its Saviour, and to be imbraced by him, and kissed with the kisses of his mouth, for his love is better then wine; the spirits of wine hath a great efficacy in quickning those that faint and sound away, but of a stronger efficacy is divine love, it makes dead souls live, yea, though they are as a tree twice dead and plucked up by the roots, dead once, and plucked up, and set again and again, and pruned and dunged, and it becomes withered, dead; though sin hath killed the soul, so as to make it wither, no convictions, no legall promises, those are such promises that are made with conditions, no such striving can fetch life into one dead in sin and trespasses; all struggling and striving in this case, is but like the pains which the gardner takes with dead plants, that passeth his skill to recover, but what the skill of the Gardner cannot reach, Divine love can; the dead withered soul, though to its own view, and to others view it appear irrecoverable, Divine love lifts this dead soul, though it hath lain in the grave of sin, that in the thoughts of others, its quite putrified, as they thought of *Lazarus* body: Let not dead souls be discouraged, for there is life enough for them, when not apprehended by them; once my note was nothing but sorrowful complaining of a dead, leared, stony, hard heart, a Spirit I thought nothing could have stuck upon it, or have soaked into such a heart so hard; as it was often my expression, my heart nothing can possible enter it, for it is as hard surely, as the neather mil-stone, I could not tell what to liken it to, I thought it harder then any thing; yet though it was very hard, melting love wrought upon it.

Now I wrought from life, and not for it, the spirit makes every duty

duty a pleasure, whereas I sorely tugged to get up my heart in a duty, when I looked upon it as a task which I must do, and provide it raw too, it was a burden I greatly groaned under; when I was put upon duties by a command, and I had no frame of spirit suitable, nor no words, I had nothing to fulfill my task, and yet I was prest to do it, or else the threatning reached me, and terrified; but when my Mediator came, he overcame all my enemies that kept me under, and shewed them to me dead and drowned in that red Sea, his blood, which victory was a long time accomplished, before I saw it; but when Christ made known to me my freedom, bringing me out of *Egypt*, then I offered sacrifices without interruption; now I had that brought to hand, which wrought all in me, and for me; when duty is accompanied with priviledge, there is then a delight in duties; I was mightily taken with priviledge, and it was meat and drink to me to be much in hearing, praying and meditating, and conversing, and I could do little else for a year; I now met with God in duties, I made them not my Comforters, but Christ in them, and as they were priviledges given me by him, so I enjoyed them, giving Christ the preheminance, which was due to him, I having all from the father, not of debt, but by gift; those that say they enjoy all from him, they give all to him, and rejoice in him, as their onely Portion.

My Dear bosom friends, with whom I have fellowship in the spirit, from that ingagement of love that is upon me, I am strongly moved to declare to you the sundry dealings of God with me, the time of bondage, and freedom from that bondage, hath been declared, though but in short; Now after this hot Sun shine, there arose a black cloud, which appeared small at the first rising, but it still spread bigger and bigger, till it filled the heavens with blackness, the heaven in which God had set up his throne, in which the King of glory took delight, which is the Saints, this heaven was covered with clouds, and this dark cloud had its first rising out of the Sea, which Sea in its self, when not troubled, its very calm and smooth, and to swim upon it there is no danger; if we keep in the ship we are safe, but when winds arise, this calm Sea is troubled, contrary winds makes the smooth Sea full of waves and billows, and it becomes very tempestuous, and the creature is put to some plunges, and tossed up and down, though in the ship, yet many are

put to great straits, by reason of such mighty storms which sometimes Sea-men meet withall, yet valiant Sea-mens hearts do not sink without a leak be sprung in the ship, then their hearts ake, and the stoutest spirits then begin to dye: but as long as the ship is firm, the coragious Marryner doth not fear; there is no danger so long as they keep the Sea under them and out of them, it will never drown them, but prove a sweet refresher. Oh what pleasure doth the Marryners take, when they get the mastery over the storm, and not it over them.

This Sea in which my spirit first received trouble and dark distraction, began to take hold of my rejoycing spirit; it was an eager pressing after the way of worship, to know the right way, and to enjoy it I earnestly sought for, but could not find; now there arose contrary winds, which did blow so strong, that this smooth and pleasant Sea began to be so full of waves, and storms grew so fast, that my joy sunk, there grew a thick skin over my sight of union, and truly I minded not that which was my life, so much as the enjoyment of a way of worship, which night and day I lay poring upon, I could not take my natural rest, my thoughts dwelt so continually upon the study of Ordinances, and the right administrations, according to that practice in the time of the Apostles, the which I could not find any come up unto; fain I would have been in the practice of all the Ordinances that Christ left his Disciples to be helps meet to them, and I believe they are a Sea on which Saints may swim safely, till they arrive at their haven of eternal glory; Saints voyage continues till their mortal shall put on immortality, and till then, the waters are for Saints to float upon. Saints you are a float, keep in your Ark and you are safe, take heed of the blustering winds, which is too much eagerness, extrams will toss your spirits, they may drown your comfort and joy of union, though nothing can possibly drown your union. Saints you have need to stand upon your watch-Tower, even at the time when you are seeking after spiritual things, for we have within us such a corrupt spirit, which proves such a treacherous enemy, it betrayes us into the hands of Satan, which is that roaring Lion that goeth about, seeking whom he may devour, and so joyneth with our enemy within us, to fight against us.

Therefore unto all the Saints that practice, as they think, all the Ordinances that Christ left to his Disciples, I shall speak this word to you,

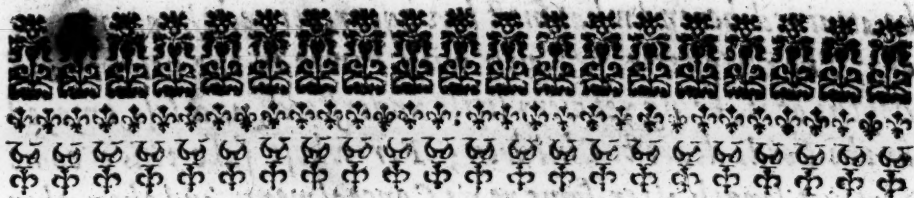
you, have a care you fall not over head and ears into this Sea ; If you keep upon it, it may be very sweet to you, but if it once flow over your spirits you sink ; my meaning is this, if any thing below Christ, yea, though it be an institution of Christ, if thou exalts it higher then thou shouldst, thou dishonourest Christ, and indangers thy spirituall welfare ; truly Saints are very apt to misplace things: every thing may be usefully kep: in their right sphear, but when that which should be beneath gets uppermost, then comes in confusion and darkness ; for if we rejoyce more in the Administration then in the Administrator, dark misty clouds will arise upon our spirits, and if a second vail cover our sight, it is worse for us then when the Law was a vail. Obscurity after the shining of Gospel light is terriblyer to bear, then that darkness before a freedom, for when once the soul hath a freedom from legal bondage by the spirit, that it can cry *Abba* father, and have Communion in the sight of union with God, as their father ; and now though union may be in sight, yet it is afar off, and for want of Communion, the poor soul cannot take the felicity in its union, as it should ; And truly, if we have too high esteem of things, we shall enthrall our selves.

Therefore dear friends, let God be your all, and not Ordinances ; let God be your all, and not any practice, though a practice prescribed by the spirit ; its a dangerous thing to have our thoughts too much upon or after things, we are so apt to make that our all ; our hearts are so ready to delude us, when our eye is a little off Christ ; therefore let us still desire a fixed eye upon God in Christ, for this is the safest Road, there is no damage to that soul that continually keeps his feasts with Christ, for Christ is at all the cost : Oh that Saints were more in spiritual practice ! the Lord knoweth I would not undervalue, or have a slight thought of of any Administration, or of any Saint, for surely I prize them ; but the sum of all my speaking is, to give God his due, and by him we shall be thought to give every thing its due, and in so doing, how sweet will our harmony be ; and though we be at a loss in respect of externals, yet that sweet internal converse will delight our spirits, if that be not smothered by sin and Satan, which aims to give that a greater blow then any thing else ; and this blow my spirits felt ; it was not externals that caused my

differtion, for they are good in themselves; I would not be thought to make them the cause, or put fault in them, the fault was in my self; concerning Ordinances, I still went on trying and examining the way which sundry Congregations walked in, and I walked a moneth or thereabouts with one Congregation, and a time with another, and so with divers people I tryed their way; but I could not be satisfied in my seeking, because I found not, neither was I taken off from that restless frame I was in, till a constant over-powring word came, which was this: I say to thee wait, it is the mind of thy God that thou shouldst wait; then my spirit was quiet, and I clearly understood that it was the mind of God not to discover a way of worship to me, in that I could not behold the practice of any people under any form, to be like the pattern in mount *Sion*; I could not apprehend their practice to be like that of old time, which the Scripture makes mention of, which was a practice full of the spirit, and the gifts of the spirit they had not onely a letter, but the spirit bear witness to their practice, they were full of the spirit, of love and unity; not judging and ready to censure those that were not under the dispensation as they were, they loved Saints as Saints; and oh that Saints were in such a frame as to eye Saintship more, and to love one another, because of that heavenly relation they are in, having one Father and one Saviour!

I onely briefly mention some things concerning the time of my spirits first step into differtion, and I cannot but warn Christs babes, nay, though they be young men; that is such as are grown from their time of infancy to riper years, yet those that are more strong in the faith, that have got higher then an Infant in spirituality, even these may be cautioned to take heed that they look not more upon externals, then upon internals: Saints, fetch all your comforts from your Saviours bosom, still eye that which is from everlasting to everlasting, its a very secure centering in Jesus; we are still in hazzard of losing our spirits when they take a rambling from Mountains to Hills, sometimes they fall into a deep valley ere they are aware, and when they are down, many again find it a long time ere they can get up.

Huberta



Hitherto you have had an account of the Proceedings of God with her, from the beginning of his Works in her, in various dispensations of Free-Grace, through Light and Darkness, Liberty and Bondage; wherein the deep and more discerning Generation of Christians may discover the beginnings and growings up of the child Jesus in her, unto greater measures of Wisdom and Power then are common to most Saints: and withall, some hints from God of the pleasure of his will, to magnifie the Wonders and Powers of his Spirit by her, in some notable and transcending way; where God begins to break down the Walls of flesh in a Creature, in such a rending way, upon those ruines he raiseth up a foundation of Heaven and of Glory to be admired; In the deeps do men behold the wonders of the Lord; and he lays the foundation of his Chambers in the depths. Here followeth a Relation how the Glory of God appeared in her, in a time of sore sickness, when to all appearance she was nigh unto death. shewing the precious and Powerfull faith that wrought in her, and the mighty witness of God to the truth of her faith in a Glorious Effect of his Power demonstrated upon her in a visible way: whereby God would seem as by a visible Sign to manifest that the Invisible God dwells in her, and would put to silence the Ignorance, Pride, and Rage of flesh against the Presence and Power of God in her: And whereby she seems to be set forth of God as an Example to all
them



IT being the desire of all the Saints, and of all that wish well to *Sion* to hear of the experiences each of other, that they have in the pourings out of the Spirit, which God hath said he will pour out in the latter days upon all flesh; his Sons and his Daughters shall Prophesie, many promises we have in the like nature; And saith Christ, those that believe as the Scripture hath said, *out of their belly shall flow Rivers of living Waters*; this spake he of the Spirit which should be given after his Ascension to the Father; therefore the Saints are to expect it, and the more the Spirit appears, the greater will be the rage of Antichrist; but the greater their Tribulations are, the nearer will be their time of deliverance; and Christ encourages Saints to lift up their heads, for their Redemption draweth nigh; And Christ tells believers it is not only given them to believe, but to suffer; and the Apostle bids us not think it strange concerning fiery Tryals: for such things we must meet withall before we enter into Glory, even that glory promised the Saints in this life. Now Saints, the dropings and glimmerings of the Spirit begin to appear, the day begins to dawn, the day-star shall appear in its brightness, so that it shall be said to the Saints, *arise and shine, for your light is come, and the glory of the Lord is risen upon you*; then shall the Saints be of one mind, and one heart, and shall not need to teach one another; Saying, *know the Lord, for they shall all be taught of God, from the least to the greatest, and when shall light break forth as at noon day*; Surely, then believers shall be more frequent in calling to each other, to tell what God hath done for their souls, as I the most unworthy servant of the Lord Jesus, am engaged to declare what God hath lately done for me, putting forth his Power, both for the removing of the distemper from soul and body, which now I shall relate to the praise and glory of Free-Grace; And I doubt not but that

that it will be to the joy of all the Saints, for unto them I call to magnifie the Lord with me, and that we may exalt his name together; for it should be the delight of Saints to set up God, and not self, because what they are or have is all by Grace, so that the *Psalmist* saith, *Not unto us, but unto thy name be the praise*; this O friends! this makes me to abhor my self in dust and ashes, because I have seen the Lord more then in an ordinary manner; So that I cannot but speak the things which I have seen and heard from the holy Spirit, and this may be sufficient to draw out your attentions, and serious considerations to that experience I am about to speak through the strength of the Spirit which bears witness to what I speak to be truth, which Spirit shall lead into all truth. Saints, let me tell you, or the Spirit making use of me to tell you, that though a Cloud and Darkness may for a time cover your Spirits after you are Called, and Justified, and Sanctified by the holy Spirit in believing, for the Tryal of your faith which is much more precious then Gold or Silver, for certainly when God seems to be at a distance from the soul in respect of Communion, so that God seems to be afar off, and yet the soul made one Spirit with the Lord Jesus; And this was my condition, that though I could own God as my Father, and had the Spirit of Adoption, whereby I could cry *Abba*, Father, and faith given to believe the pardon of all my sins past, present, and to come, even then my Spirits were ready to crack in the apprehension of my self the greatest of sinners, though brought up in the most strictest ways of God, according to that light, even from my Cradle, never given to any licentious ways, as I could say much to this purpose, when I came to look on God as a consuming fire.

But I shall forbear to set forth the dealings of God with me before and after Conversion, and in Conversion; which my Conversion was four years ago, wanting about a Quarter of a year, and for a year I may say I lived in the Regions of Heaven, being always rejoycing and praying God, but since that many Clouds of Darkness hath passed over my Spirits; But to speak of the late dealings of God with me about half a year before my sickness, my Spirits groaned after the pourings forth of the Spirit, that so there might be a greater perfection break forth in my words, thoughts and actions: The Word perfect did much seize upon my Spirits, but the more I sought for it, the further off (it went; to my apprehension)

prehension) God was at a distance from me, yet in the greatest darkness I had the light of Union, but my soul breathed after Communion with my God, that though when I was among the Saints, Enlargements were given in; Yet when I was separated from them, and thinking to have Communion with God alone, my mouth hath been stopped, and my spirits in a Prison, not able to speak to God, because God spake not to me; For the Creature cannot speak till God speaks, *but I still thirsted, and my soul panted, as the Hart after the water brooks*; And the nearer the time of light grew, the thicker I apprehended the Cloud; But praised be my Father that hath wrought a deliverance in me, for me, a strengthening of the Inward man, in decaying of the Outward (I cannot but say a) sickness, but it was no more then a bodily weakness, and though a great weakness, and extream pain took hold of my body, all pain and distemper was removed from my spirits in a moment.

The beginning of my distemper of body was about the seventeenth of *June* 1646. And from that time it waxed more and more upon me, but I strove against it as long as I could, and went abroad till the latter end of the forenamed moneth; about the twenty eighth day I took my Chamber, the feverish distemper growing still stronger; and the beginning of *July*, which is so called, on the first day of that moneth, which was the fourth day of the week in the morning, I had thoughts to go forth, thinking the Fever had been wearing away, but on a suddain that morning a great extremity of pain seized on my body, that as soon as I was out of my bed, I was faine to lye down again, and it was in much pains, and great heaviness of spirit, and a rending of heart, so that I watered my Countenance with my tears, and I lay very heavy in spirit all that day, and much pained in body; and by that time night came, my strength of body was quite taken from me, so that I could not help my self, but friends were faine to help me into bed, and as soon as I was laid, I felt the knot unknit, and the heaviness of my spirits removed, and darkness expelled, and Sathan fled, and corruptions mortified, and all distempers of spirit disbanded, that now instead of a Chaos of Confusion, a Fabrick of Glory was set before me; And my spirit was so drawn forth in a view of God, so much glory was presented before me, such Visions of the Eternal God, that tongue is not able to expresse; the Raptures were so great, that I

was not sensible of a body, whether in the body or out of the body God knows; But these discoveries were as coals of fire within me, which could not be kept in, and these pourings forth of love had in them such a heat that it melted my frozen spirits, which caused my eyes to drop tears, that though in the morning my spirits were rended, at evening *the Son of Righteousness arose with healing in his wings, and uttering his Voice*, telling me he was my beloved that would not leave me, and thus renewing of my former Evidences I had from Scripture, when the power of God enabled me to believe for my free Justification in the Lord Jesus, and also giving in immediately from himself in Scripture Language, as thus: I am thy father that hath pardoned thy iniquity for my own names sake, and I will never remember thy sins against thee any more, for I thy God charge not, but rest in my love, and rejoyce over thee with joy and singing, as it is written; And thus the Lord told me that though I had been as an untamed Heifer, like *Ephraim* in my thoughts and words; yet his bowels of love were not straitened towards me, but he looked on me as one of his beloved ones in the Lord Jesus.

This speech from God came with a mighty lustre beyond what I am able to express, and that Scripture mixed with it, *Hof. 14. I have healed thy back-slidings, and loved thee freely*, and I lay not this weakness on thy body to upbraid thee, because thou hast lived so long in the flesh, and walked so little in the spirit, but this weakness on thy body, is, that the power of thy God may be made manifest; And I saith the Lord wil teach and instruct thee, and inform, and reform thee by this my visitation which is in my love to thee; and the Lord was pleased to tell me the reason why my reproofs took so little effect on the Saints, that it was because I did not tell them of their faults in a way of love, and in the meekness of my *Saviour*, and he sweetly informed me, and told me for the future how I should speak to the Saints, and God carried me out all the time of my sickness to speak suitable unto persons, according to each conditions.

And thus God came in the first night, the flood of Divine excellency shined down mightily, that some Saints standing by me could not but conclude that certainly I was going out of the body, thinking that ere long I should be in enjoyment of what I saw expressly flow from the Spirit, which to them it appeared so glorious, that
they

they were amazed that stood by me, and that night I still continued speaking, or rather the spirit in me.

And the next day I was desirous to be out of the body, I longed to be dissolved, and while I continued pleading with God to be out of the body, entreating to go hence, that so I might be swallowed up in glory, lest continuing in the body, I should act in the flesh, and so dishonour my loving father; and in the midst of this and many other requests to God, this Scripture was presented, *Hosea 6. 2*, which voice was from God, my thoughts not being on it, nor none speaking of it but God alone; it came thus, after two daies I will revive thee, and the third day I will raise thee up, and thou shalt live in my sight, and with a full perswasion that I should recover; but I said Lord, this Scripture holds out my resurrection, or the restoring of the Jews, I was answered it was to manifest my recovery; but this departed from me, and the glory of God shined exceeding bright, and through the sweet odour of the savour of the spirit, which Scripture compares to ointment, which mightily drew out my love to my Saviour, and to the Saints, debasing and bathing my self, and my love was drawn out to the greatest persecutors of our times, I could have lain under their feet to have done them good, and many Scriptures were presented, and a three-fold interpretation given on them; Scriptures never appeared so sweet to me as they did then, and as many as the spirit brings to my remembrance, I shall relate.

Further on the Lords day after, (so indeed it was to me a Lords day) in the fore-noon as I lay in the strength of the fever, burning very much within, but without like a clod, and my stomack being shut up, not able to take the creatures, nor to hear them spoken of, my stomack was so weak, that all that fortnight I lay and took nothing but small beer, & a little juice of cherries, or conserve of currants, I took a little sometimes for cooling of me, but did so burn in my throat and stomack; I remained thus like a dead carcase in respect of bodily strength, but filled with the spirit; and as I lay on the said day, this Scripture came in with a very great strength in the subject of Divine contemplation, it was spoken this second time, after two daies I will revive thee, then I was drawn forth to ask of God his mind to his hand-maid from that

Scripture, and my request was thus answered ; one day with me, saith the Lord, is as a thousand, and a thousand as one day ; but then I said, Lord, reveal the meaning of two daies, and it was presently given in, the two daies are two weeks, after two weeks, I will recover thee ; a perswasion came in with great confidence in believing, that at that season God unloosed the bands of my spirit, he would unloose the weakness of my body ; though contrary to reason it was even that night two weeks, that my soul was set at liberty that my body should be healed ; and God spake thus to me, did I not tell thee I would work a wonder in Israel ? and did I not say unto thee, if thou wouldst believe, thou shalt see the glory of thy God ? these Scripture languages were spoken to me in the spirit, encouraging me to believe, though the body should grow weaker, as it did afterward ; and after the second appearing of God, I desired rather to be out of the body than in it, and when I breathed forth to God how I should live in the body, it was answered me, to the glory of thy God, is not my grace sufficient for thee ? and art thou afraid to live in the body for fear of the strength of corruptions ? Sin shall not have dominion over thee, for thou art not under the Law, but under Grace, and through the strength of thy Saviour, thou shalt be able to conquer all thy enemies, and get the victory over the greatest Giant-corruption and temptation ; therefore be not faithless, but believing, it is for my glory thy recovery ; then I said, Lord, do with me what thou wilt ; if thou beest glorified in it, whatsoever thy servant suffers, it matters not ; when the Lord told me of that glory he would have in my recovery, my spirit was satisfied in urging it to God any more to take me out of the body. Now I looked for a further unfolding of God in this thing, now I knew it should be further sealed to me, but I knew not the time when God would seal it to me ; so that when my friends desired me to settle things concerning outward affairs, nothing but death being expected and feared by them, and to my own sense and feeling, and yet believed otherwise ; and I desired my friends to wait a while, for I told them I believed a recovery, and I told them upon what grounds, but I bid them be silent, for if God had a purpose to take me hence, he would reveal it to me ; but I told them, surely I should be raised here by a mighty power, for I knew it must be a great power to raise up one so dead in the body, that could not rise out

of my bed all that fortnight, but as five lifted me out one night; and I was so extream earthy, even as lead, that they had much ado to lift me into bed again, and I slept not, but talked night and day, the pourings forth of the spirit was such, when I did slumber, and that was but little, but then I felt my pain and weakness very much; now the greatest extremity did not affright me, though sometimes my bones hath been shaken in my flesh, my joints unloosed, and sometimes great pains, as if my bones had been pulled asunder: such torture hath seized upon me, and sick fits, that the parties which watched by me hath bowed me double, to keep breath in me, when I have been cold, and my breath cold within me, and to sence a breathing out my last breath, so that my friend that watched with me, desired to call other friends, but I intreated her to wait; much ado I had to speak, yet at that instant God told me my breath should be given me, and the virals of my spirits restored that were sinking, the Lord gave me faith to believe, and I found at that time the power of the most high.

And the next day about the same hour I had an extream fit of shaking, to the amazement of those that stood by, and I desired a friend to raise me up in the bed, and as she held me, she askt me why I shook so; I told her the earthly Tabernacle must be shaken, and God would lay it lower before he restored it, that so his power may be made manifest, which he spake of at the beginning of my weakness; and this extremity came on me after the second perswasion given me by my God from that Scripture spoken of, which came to me on the first day of the week.

On the third day of the week, the Lord sent me Mr. Greenhill, Minister of Gods word, who as soon as I beheld, I could not but say, behold the man of God, such joy was in my spirits, which I could not but utter forth; when I saw the Saints I was mightily filled with rejoycing, and after I had declared those Revelations given into my spirit to this Minister of God, and other Saints that were then by, and the Spirit came with such a mighty gale upon me, that though I desired to be slow to speak, and swift to hear, yet then I could not; & when they desired me to tel them of the distemper of my body, when I have but spoke a little of that, I have been tyred so, that I told them, to speak of my body, was but lost time; but if they would hear of Divine things.

I was free from them, I moved in the right sphear, and was in my center; it was my delight to tell of the unfoldings of God, for as I told them it was my desire to spend, and to be spent for the Lord Jesus; and when they desired me to take the creatures, I answered them I would, but I could not; they wished me to take the advice of the Physician, I told them I had not faith to make use of him, and whatever is not of faith is sin; and besides, I told them, I could not get down any thing, my stomach was so weak and closed up, many arguments they brought to me, but God gave in answers to all of them; but after thus speaking, they were about to go away, and not to praise and pray with me, but there was such an earnestness stirred up within me to entreat prayer; that I never desired any with that eagerness and fervency of spirit to pray as I did Mr. *Greenhil*, though he told me he would, but that it would weaken my Tabernacle, and he said the waters many times arise so high, that they wash down the banks, yet I could not let him go, till he had joyned in praises with me, and prayer for me; and to me it appeared such a prayer of faith, that I never heard him pray so, and when the Spirit breathed in him for my recovery, he said Lord strengthen thine hand-maids perswasion; no sooner were these words gone forth, which I am sure was from the Spirit, and it was the purpose of God at that time to seal to that which was before spoken; therefore God so stirred me up, so to desire prayer, because that was the time of Gods intentions to give me a farther testimony; and as the words before mentioned came forth, it was stampd upon my spirits in much glory and majesty in these words; it is finished, be it according unto thy faith; then I was confident without staggering, that I should recover, though I saw no probability in body, for that continued still weaker and like earth, even the Sent of a dead carcass; but God carried me up abundantly in believing, that after this I said: Friends, now I dare not question any more, because it is the voice of my God, that hath spoken it, and no delusion; therefore I said I am not afraid to tell the whole world, if I could see them, that God would raise me up at the time, that though he stript me of my strength of body, he would restore it to me again, even at that night as I said before, God making it out to me by Scripture, and after sealing it to me.

But

But to tell you how I was that night after Mr. *Greenhil* was gone ; about the ninth hour, that night an extream pain seized on me, and my throat was very sore, and a swelling in my mouth, which even stopt my breath, and Satan violently seized on me, tempting me strongly, that my breath that night might be stopt, and I might have a quincy in my throat, and death take me away suddenly, and then what will become of thy faith ? No sooner came this attempt, though very strongly, yet stronger was he that was within me, then he that is of the world, and God gave me a word to say to Satan immediatly, which was this ; avoid Satan, God is true, and thou art a lyer, it is the voice of my God, I have heard, and I know it is true, and ere morning my throat and mouth was healed ; then I saw the love and power of God in that, but the Fever continued very much burning, & my body outwardly like a clod of earth cold, and yet in great sweats, that I have been as in a reaking bath, when I have done speaking, that I have been removed from one side of the bed to the other, yet nothing troubled me, neither cold nor heat, and it was a time of extream heat to others, they could not tell how to endure it, it was so faint a time, yet I complained of nothing, the carryings up of God were such, that when company was restrained from me through the tender love of my friends, yet I could not but utter my voice, such a mighty spirit of prayer was poured on me, in my weakness, that when none were with me, I could not keep silence what the Spirit spake in me, as *David* saies, so may I, that when I thought to be silent I could not, my spirits rejoyced exceedingly to be speaking of what I saw and heard ; and as I often said, O Saints, that you did but feel, see and tast with me, what unutterable joy would you have ! I could wish you all as I am except my weakness, and if I could speak to you as it was spoken to me (I told them) it would appear far more glorious : but it come from men at second hand, which is as water running through the channel, but it came to me as water out of a fountain, that is, from one it came not so swiftly into me ; now it came so fast from me, to the astonishment of friends, that one so weak, not able to sit up in my bed, a quarter of an hour, but in great pain, though they put pillows to keep me up, and this was after God had sealed to his own word that I should recover, for then I could have waited if it had been never

so long, and in never such great torture, as I told the Saints now, I could lye upon a Rock till the time of deliverance come; had God set a longer time I could have been content, it was such delight to me to wait after the Sealing; For still when the tempter would tell me, when I laid my eyes together, I should be struck dead, and when I said I should recover, the Devil told me I should not, but death should deprive me of my confidence; yet no attempts startled me, or weakned my faith in the least measure, for God was still at hand to deliver; Many times Sathan strove to shatter my confidence, but as my Saviour prayed for me when he was here upon the earth in praying for all that should believe, so he was ready to rescue me upon all occasions, both night and day, praised be his holy name, which told me he would not fail my expectations, but according as he had given me faith to believe, it should be to me; and still my Saviour encouraged me to believe, and I should see his glory.

And the day after Mr. *Greenhill* was gone, Mr. *Simpson* came, he was with me the fourth day after I kept my bed, and I told him how greatly God had appeared to me, for which I desire to praise the great God; and after this Trumpeter in *Israel* (for I could not but give him that title so soon as I saw him come into the Chamber) and as soon as he had praised and was gone, I was troubled that he did not more question me, and bring arguments against me, for trial, I know true gold is made more manifest by the touchstone, and it is more purified in the Furnace, and appears from dross.

But to tell you of the second coming of this Embassador of Christ, now I beheld the Spirit of God moving in him to speak in a soul-searching manner, though he told me I might be deluded, and also telling me that many had been deluded, and he therefore Exhorted me to have a care that I believed upon good grounds, and told me I might make use of the means, and partake of the creatures, and to look up to God to give me sleep; many Exhortations and Examinations he used to me, which I much rejoiced in, for my faith was the more confirmed; and while I was upon the Tryal, God came in with a mighty strength, telling me that I was not deluded, but he would raise me without means by his mighty power, as he did *Lazarus* out of the grave; at my first sickening I did use the means, I took things, but they did me no good, I was
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the more tortured, and felt my self the worse, because God came not in the means, it took no Effect, God had a further work to shew to his people. *And the Lord bid me tell these things in Gath, and publish them in Ashkelon;* fear not saith God to tell it to the greatest Monarch of the world if thou beest called to it, *For I thy God am with thee;* And I, saith the Lord, will strengthen thee in all difficulties that thou shalt meet withall.

But now I shall tell you Saints, how God presented himself to me in many similitudes, which I never heard mentioned before by any, they were brought immediately from God and Scripture, presented that I never took notice of before, and God sweetly interpreted them to my spirit; God first filled me with contemplation about the Trinity, which was sweeter then the hony and the honycomb to my spiritual pallat; it came in such a Majesty to me, that I am not able to set it forth, it swallowed up my spirits; But in desiring to declare it to the Saints, this similitude of a Tree was set before me; God the root, his Son Christ the Tree, the Spirit the Sap, and as the Root, and Tree, and Sap are but one in a natural sence, for the Sap and Tree looked on in the Root, there is but one substance which lies hid till such time as it puts forth it self in a Tree, and then the Tree appears; but it is covered with a Bark or Rinde, and the Sap is discovered running from the Root, through the Tree into the Branches, which Sap is not so discovered as when the bark is peeled off the Tree: yet then it cannot be discerned in the nature of it; So the Father Son and Spirit are one in that glorious essential incomprehensible Being, making themselves forth in thee, 3 *Joh. 5. 7.* God lies hid in the Root, man is not capable to know what he is, no more then man is capable to know what sweetness is in the Root of a Tree while it lies hid, till it appear in the Tree and Sap; so when this one God appears in the Tree, the Lord Jesus, then his sweetness begins to break forth, and is made forth more by the Sap, the Spirit; But I desired the Lord to shew me this similitude by Scripture, in which he opened the Trinity by way of Root, Tree, and Sap; God is said to be love, and he that dwelleth in God dwelleth in love; So that from this, God appeared as the Root of mans happiness, being infolded in the first person in Trinity from Eternity; by this Root, which the Scripture calls love, the first glorious person in Trinity appearing in the second person the Tree; But how is he called a Tree in Scripture?

It was presently presented before me, that he was that Tree spoken of in Paradise, that Tree of life, *Gen. 2.* But how may the Spirit be called sap from Scripture? Thus it is called a holy anoynting, it is compared to Oyle, *To the Oyntment Psal. 133. 2. Which was upon Arons head, and ran down upon his beard, and so to the skirts of his garment;* And from the word Oyl or Oyntment, so the third glorious person in Trinity is likened unto sap, and thus it appeared to me that as the sap runs from the Root through the Tree into the branches, so the Spirit, the holy Oyle runs from out of the Root, which is the Father through the Tree, which is the Son, into the Branches; For so the Saints are called in Scripture Branches of the Vine Christ Jesus, and as the Sap drops into the branches and twigs of a Tree, which causes them to live and appear green, and the efficacy of this Sap produces fruit, it is very Vertual, it descends of its vertue into the leaves, which else would wither; as for instance in the fall of the leaf, when the Sap returns into the Root, the leaves wither and fall; And as there is a Vertual Union of the Root, Tree, and Sap, and Branches, and Fruit, and Leaves; so there is a glorious Union and Congruity, that the Saints have in the holy Trinity, their life is in the Root, and it appears in the Tree, and manifested by the Sap to the Branches, the Elect appear dead till the Spirit which is the sap quickneth them, and no fruit is brought forth, though they may have a profession, yet it is but as dead leaves which falls and crumbles to dust; So that from the spirit flows sweet waters, it produces sound fruit, it makes also professors green and lively; and as when the bark is pilled of the Tree, the Sap is more discerned: so when the humanity of Christ is taken from the Saints view, then the spirit was more discerned. Therefore says Christ, it is expedient that I go away, that so you may have a fuller sight of the Spirit. He that believes (as the Scripture hath said,) *Out of his belly shall flow rivers of living waters,* this spake he of the spirit which those should receive that believed, that was not yet given, because Christ was not yet glorified; this Scripture appeared, very glorious to me, and I set the efficacy of it on my spirits, and God told me that the time was not yet far off ere he would pour out his Spirit upon his Children, and take away that skin of formality that hath lain so long upon their sight, and that drowfiness or sleepiness of spirit that hath seized upon them, and baptize them with the holy Spirit, which should break forth as fire among

among them, so that they shall be filled with the Song of the Lamb, and they shall behold their King of *Salem*, which is King of peace riding on his white horse of Triumph, Conquering and to Conquer; The Saints shall overcome by the Lamb, by the word of his testimony; Thus mightily God came into my spirits, which was exceeding sweet to me, which caused me to Exhort the Saints to study the Trinity more, of which one thought is more worth then ten thousand words.

And further I shall tell you Saints, in other Scriptures how God did present himself, as concerning *Jacobs ladder*, as it is written, *In his sleep he saw a Vision, a Ladder set upon the earth, the top of it reached to heaven, and he beheld the Angels of God Ascending, and Descending on it, and behold the Lord stood above it; and this Myserie was held forth in it, the Ladder signifies Christ a Saviour, the top reaching to heaven, and from those words the Lord stood above it, and it reached to the earth, in that the humane nature of Christ was presented, the Divine nature assumeing to it self flesh, and whereas it is said, the Angels of God Ascended and Descended on it, in that was held forth the sweet recourse the Saints have in Jesus Christ, in his Death, in his Resurrection and Ascension to glory. This appeared very sweet to me, but I cannot set forth things so fully as they came in, and God in the night set before me *Sampsons Riddle* of the Lyon and the honv, out of the eater came forth meat, and out of the strong came sweetness; By Lyon is meant Christ, who is called in Scripture, *the Lyon of the Tribe of Juda*, and by Honey is meant that sweetness that lies wrapt up in Jesus Christ, considered as a Lyon yet full of sweetness; And as it is said, *out of the eater come forth meat*, Christ is that eater which eats up the spirits, as *David* said, *the Zeal of thine house hath eaten me up*; and the word might set out that vertue which comes from the Lord Jesus, *which is the bread of life*, in which we have life for ever, and out of the strong came sweetness, that is, *out of the Lyon of the Tribe of Juda* flows all our sweetness and raptures of joy, and as *Sampson* told them, *Except they had plowed with his Heyfer, they could not have found out his Riddle*; So the great God spake to me in the whisperings of his Spirit; and said; in believing in my son Christ, which is typed out by an Heyfer, and Plowing may signifie believing, that in believing in thy Saviour thou shalt understand my secrets; God I may say spake to me as a man speaks to his friend,*

but in a far more transcendent manner; and *Jonathan* spoken of in the 1 *Sam.* 14. it came thus to me, that though he was so faint, that he climbed on his hands and feet, and his eyes were dim with faintness, and no sooner had he taken of the hony that dropt out of the rock, but his eyes were enlightened; so as soon as there is a distilling from that rock Christ upon the spirits, then it tastes such sweetness which strengthens the fainting spirits, and this was that which made me say; oh come Saints, taste and see! did you but know what I feel you would admire with me: oh how strong am I in the Lord, and in the power of his might!

When I have closed my eyes, thinking to sleep, they have on a sudden been forced open, and upon the Sun shining in the room, this was declared to me; seest thou how the Sun shines in beams and streams accompanied with shadows? and I said, Lord, why doth it not shine as in the body of it, why doth it not shine so on the Earth, as in the Firmament? It was answered me, should it shine on the Earth, as it is in the Firmament, it would suddenly burn up all things on the earth, no fruits of the earth, nor any creature could live or breathe, and therefore that it might be for the comfort of the fruits of the earth, and of all creatures, it was spread forth in the beams and streams of it; so the Lord said to me, should I thy God dwell in thee, as I am in my essentiall glory, thou couldst not breathe in the body, but immediatly thou wouldst dye in the body, it could not bear such a weight of glory: therefore I shine on thee on beams and streams of glory, which produces those effects spoken of in Scripture; I was filled with joy: now I knew not wherefore God spake this to me, till a while after: I was going to speak of it, and this voice came to me, This was brought to thee for the rectifying of thy Judgement: the erring spirit shall come to understand, *Isa.* 29. last: now I considered how I had erred, in that I had held forth before I sickned, that God dwelt essentially in his Saints, when I considered in Scripture, where it is said, God in us, and likewise when I viewed *Gal.* 5. which holds out the fruits and operations of the spirit, I was at a loss in my spirits concerning this, nor could not make it out, nor be convinced by any, till God satisfied me; and so in many other things none could give me light, till the light of lights came, and then my spirit was full of praises.

Another time when I laid my self to sleep, something as it were pulled

pulled me by the shoulder, with this voice, it is better for thee to wake, I will shew thee thy Saviour in the Mount; then was set before me Jesus taking up *Peter* and *John* into the Mount, and his transfiguration before them, which to me shined forth very glorious, that I said as the disciples said, Lord it is good to be here; and that of *Moses* and *Elias* appearing, in that was presented to me the glory of the Law of *Moses*, and from *Elias* was discovered the glory of the Prophets, and both these glories meeting in the glory of Jesus Christ; Oh how this did enamour the spirits of the Disciples, and herein they manifested the strength of their delight in saying, *And let us build here three Tabernacles, one for thee, one for Moses, and one for Elias*, it was with them as it is with a man that delights and affects a place, he desires to take up his abode there, so the Disciples would fain have been continually beholding that glory, but while he yet spake, a bright cloud overshadowed them, and behold a voice out of the cloud, saying, *This is my beloved Son in whom I am well pleased, hear you him*; The soul wrapt up in the glorious discovery of the brightness of God, would fain be always in that condition, but that God seeth it good to draw a cloud to overshadow them; a cloud, but not a thick black one, but a bright one: which noted thus much, That let the greatest discovery of glory which caused the face to shine be withdrawn, (God doth not leave his without glory, though in a cloud) yet there appears brightness and a sweet voice, telling the Saints that they shall hear and see that invisible glory sounded forth in the Son, by that word *hear ye him*; now we see him as in a glass, but we shall see him as he is, when we shall be lifted up for ever above all clouds.

At another season when I have shut my eyes, immediately they have been unclosed, and my Saviour presenting his speech to me that he said to his Disciples, when he was to depart from them, and that was this; *Verily verily, I say unto you, I will drink no more of the fruit of this Vine, till I drink it new in my Fathers Kingdom*; This came in, in such a mystery, that I was not able to understand it, but it was discovered a little, thus, That the spirit was held out in an embleme of wine when as Christ was upon the earth, but it shall after his Ascension break forth in a new, and far more glorious manner, like new wine, more sweet and perspicuous, so that it was made forth to me to be meant the pourings forth of the Spirit. Now I shall tell you Saints, of more

illustrations and interpretations given in from the sight of hearbs and flowers, as that of the sweet Bryar, why sweet and yet thorny, we see the most sweetest enjoyment that this world can present to the creature, hath a thorn accompanying it, and likewise Christ is a very sweet fragrant smell to his friends, but to his enemies a thorn; and concerning flowers this was given in, the variety of smells proceeding from them, and the variety of colours, in which was held forth the variety of beauties, and sweetness flowing from my Saviour; one thing I minded in the marigold, it being brought before my eyes, I saw pleasures and honours, and the greatest preferments here gilded out sides, but black in the middle; so I saw the Lord Jesus glory to the Saints: but black to the wicked, even as the marygold appears like gold, in the middle black; and so likewise concerning spice. A few nutmegs being presented from a friend to me thus much was hinted forth, mercy and love coming from the friend of friends, not single but double mercies, and this was presented also from the hardness of it being stony, so Christ is the corner stone, and as the nutmeg is barky without, and gives but little smell till it be grated, and then the smell is very fragrant, and the oylness of it appears: so Christ when he is grated upon the spirits, that is, when he is made known unto the soul by the spirit. Oh what sweet fragrant smell comes into every faculty of the soul! And the spirit that holy oyl or unction drops down upon the whole man, even as there is a discovery of the oyl in the nutmeg, when it is grated. Truly Saints, did you but feel in the reading of this that sweet odour that I found in my spirits, you could not but praise with me. And when I saw the fruits of the earth, many instructions were given in, as in the sight of Cherries I saw the blood of my Saviour, and such fruits which was firm in the outside, & yet hollow, and a stone in the middle of them, so all things here below are hollow, though they appear firm.

Isa. 40. Last, the erring spirit shall come to understand, and the murmuring spirit shall learn doctrine. The Lord made this Scripture very sweet to me, and I was encouraged to comfort drooping Saints, to cast their souls upon Jesus Christ, who calls to the weary and heavy laden to come to him, that is to believe in him whom the father hath sent. And I also was filled with such a spirit of boldness, as it is written, *the righteous are as bold as a Lion*, so that whereas I am of a fearful spirit by nature, yet God then carryed me forth to speak abundantly

abundantly to all that came to me, whether they were of high or low degree. And such relentings of spirit was in me towards backsliders, that I desired to weep tears of blood, if it had been possible to have gained them. Oh friends, how did I thirst after the welfare of every one ! that they that told me, they lived in the spirit, I told them how sweet a thing walking in the spirit was, which will teach to intreat when we are reviled, and to be of a lamblike spirit when enemies reproach, that so we might imitate that lamb which took away sin; and sure had not the spirit of God gone along with exhortations, they would not have took so much effect upon many spirits. I think hardly any came but they went away affected, both young and old; such was the love of God thus to break forth, which had I the tongue of Angels, I could not express. I desire it may shine forth in all my actions, for truly the work of God is marvellous in my eyes; and that Scripture of Christ telling his Disciples, that they should sit upon twelve thrones, Judging the twelve Tribes of Israel, by that word twelve thrones, was much set forth to me, the great dignity of the Saints. The Lord acquaint us more with the Spirit in the letter, then shall we be able to understand every truth, *and the erring spirit shall come to understand, and the murmuring spirit shall learn doctrine*; as God much perswaded me that that spirit of formality, which hath lain so long upon the Saints, should be taken off, and the Lord gave me faith to believe for the Saints, and me thinks I see them groaning after the pourings forth of the spirit, and surely the time shall not be long ere the Lord will satisfie the groaning soul, and answer the expectations of the Saints, for as in God are hid treasures of wisdom and knowledge, so every treasure shall be opened to the Saints in the appointed time, therefore the Saints shall wait for it.

Many times God appeared in visions of glory to me, as I lay wrapt up in the spirit, I beheld a glorious star shining exceeding bright, and the bright morning star the Lord Jesus was much presented into my thoughts, and concerning *Ezekiel's* vision, he saw by the River *Chebar*, it is said he saw visions of God, which word being brought immediatly from God to me, it was very sweet; this was given into me, that when Saints are in affliction, in respect of their outward man, though they be in great straits; yet nothing can deprive them of the breakings forth of their God, nay, then when the

the creature is at a low ebb in the outward man, the Lord is pleased to visit the creature with a full Sea of glory, and saith to the Saints, be you open ye everlasting gates, that the King of glory may enter in. Oh how sweet this Scripture was spoken in the spirit to me! I can but hint things forth, and speak partly of what I found; Saints, I question not but in your own experiences, what hath been declared, will be more cleared to you by the spirit, though I am able to declare them but stammeringly, yet these things came plainly into my spirits, and with a mighty fulness, that I could evidently say, these are the appearances of an infinite God, and no delusion, praised be the most high; my mouth was full of praises, and begged of all that came nigh me to praise, that had the spirit of praises; and still I was entreating the Saints to speak sweetly and gently to all persons, that they might appear to be the sheep of the great shepherd Christ; I told them how it became Saints to be of a meek spirit, and I was not ashamed to confess that I was by nature of a contentious perverse spirit, which I now loathed; and every proud thought was an abomination to me, and I told the Saints they were to look up for strength, to walk as people of another Nation, that it might be said, they are the people of the living God, who have the mark of God in all their actions. Now friends, I shall tell you once concerning my raising from weakness to strength, from pain to ease, and that both to the amazement of my self, and those that were present with me; but oh that I might never forget to praise the Lord, not only in word, but in my holy conversation! in all these discoveries that have been related, my body still grew weaker and weaker, and the Sent of dead sculs turned out of the grave was still in my nostrils, and my body like unto a clod of earth, and pain working up to my heart; the day before my recovery, one Captain *Harris* prayed by me, and in that prayer I was mightily strengthened in believing, and could not but say, Lord, why may not I be raised now? And answer was suddenly darted into my spirit, I the Lord can raise thee now, but thou shalt be raised at that time that thy God hath given thee to believe; Oh how sweet was this answer in my Spirits, that though I had a desire then to arise, and I strove to lift up my self, yet I could not, for the Lord told me his time was not yet; and untill the day of deliverance came, I was not onely weak and sick in body, but my spirits were very dead, no activity or liveliness in them all the forenoon, but in the afternoon this Scripture was handed by my father to me; why is thy

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thy soul troubled? why is thy spirit sad within thee? *Believe in God, believe also in me*, Joh. 14. 1. in this I was mightily refreshed, and my spirits quickned, and faith much strengthened; not that unbelief did seize upon me at any time, after God had sealed these things upon my spirit, though Satan told me that at that instant I believed I should recover, my breath should be taken out of my body; now it did not fear me, God still perswading me that his power should be made manifest, but I still grew to the earth, my body was very cold, and in clammy sweats, that those that had been present with persons when their breath departed from them, they could not imitate, or liken me to any other but a dying person; to my own feeling and sense my hands were dead, and the rest of my body very lifeless, my breath to my own sense was even departing from me, this was about six or seven a clock that night: then I was raised, and suddenly God poured a mighty spirit of prayer upon me, that I felt my breath which was taking leave of my body, heated, and I pleaded with God in believing, for the accomplishment of his promise, and *Abraham* was set before me, his faith strong, though he saw no sacrifice, he believed God would raise an *Isaac* out of the ashes; so God carried my spirits up contrary unto sense, and when the spirit of prayer was off me, then God instructed me what to say to the Saints that stood by quivering and fearing, not being able to see this accomplished by the eye of faith, it being very contrary unto sense; and when the spirit making use of me had done encouraging the Saints, telling them they should surely see the work of the Lord; and after thus speaking, I fell in a trance, in which I saw the glory of my Saviour exceedingly, but I cannot speak what I saw; and this lasted about a quarter of an hour, and when it began to wear away, this voice was given into my spirits, I say arise, walk and praise me; set forth my glory; this came with a mighty strength, that I felt strength given into my limbs that were deadest, first revived, and a song of *Hallelujah* sounded into my spirits, saying, now sing praise unto the great God, and to the Lamb that sits upon the throne, and great joy came into my spirits from the holy Spirit; and no sooner did God say arise, walk, but I was lifted up by the power of the most high God from my bed, and I called for my clothes, all pain was ceased, the Fever left me, and I put on my clothes, and as soon as I came out of my bed, death pangs seized extraordinarily upon me,

my heart strings were ready to crack, and I was even sinking, a swimming in my head being very great also, and my spirit suddenly was drawn forth to say, Lord, wilt thou now nullifie the work? and shall thy hand-maid now be deserted? and the Lord answered me, am not I thy strength? and I found strength immediately, and could walk about the room without fainting, or any body to help me, and my stomach was opened that I could let down broth, which before I could not; and I continued up till midnight, praising God with the Saints; and after I was laid in my bed, I could not shut my eyes to sleep all that night, to think that on such a sudden so great an alteration should be made, that I could lye down free from all pain and distemper that I felt before, and so I grew still, every day more strength was given in to me; on the fourth day at night, thus God appeared, and on the first day of the week after, which is called the Sabbath day, I went abroad to the praise and glory of my father, which hath ever since continued my health, and I minded thus much in Gods raising of me, he doubled his power in recovering me once and again, when I began to faint, and also the week following God told me I should have my perfect strength, which week was the third day, instanced in *Hosea 6*.

And thus Saints, having an encouragement from the Spirit of Truth, to set before your view some of the experiences God hath given into me, through his own free love, but a creature-capacity cannot contain all the incomings of God I had while I lay in my sickness; but being very much importuned by some friends, I have fulfilled their desires, through the assistance of God, in setting forth as much as was brought to my remembrance, I being a weak worthless creature, a babe in Christ, which makes his power the more manifest.

And now Saints, I intreat your prayers continually for me.

Here



Ere is further added a short discourse, written eight years ago, weighty and precious, for that it pierceth through the veil, searcheth into the inside of things, and giveth some hint of things now looked for by many, but then more hid and covered; whereby the wisdom and depth of that spirit that is in her may sufficiently appear: we find this inscription before it, as the title of it, *viz.* The third moneth, the year, 1646. A declaration of Revelations, or the unfoldings of God to the soul in visions of glory; the mind of God made known by his spirit, not onely concerning its own particular, but others also, according to promise; thy God will shew thee great things to come, *Ier. 33. 3.*

After an extraordinary appearance of God, he yet shewed me more, and hath been, and is still very mighty in all his operations, working such a frame of spirit, subjecting it self unto its God, in all the several kinds of providences, & sundry dispensations that it meets with, seeing a sweet harmony in contraries, in things that please not flesh and blood in every thing enjoyed, and in nothing enjoyed, God appears all in all, so that when pipes are cut off, and streams cease running, and not onely streams without, but also within, seem to be dried up; even then when the heart and strength fails, nay, though there be not any feeling of the movings, and actings, and flowings of the Spirit, though the beams are clasp in the body of the Sun, it is not the beams that are my center, but the Son it self; unto this height will the spirit bring the Saints, until which time, there is a living upon something below God; I by the spirit am able to tell Saints, that God is about to take them off resting on any thing below himself, and surely God will

lead them through the wilderness, but they shall march on triumphantly, because the captain of their salvation shall go before them, so that Scorpions, and fiery Serpents shall not devour them; God will put a hook in the nostrils of the Leviathan, the flood of the dragon shall not swallow up the woman, which is the Church, Rev. 12. because the child Jesus, which is the man child spoken of, is within the Saints; the heavens of God most expect to be shaken by God, but not from God, but from all things below God: me thinks I see by the light of the spirit the time of desolation, and restauration drawing nigh: Oh Saints, stand upon your watch, for certainly Antichrist, which is the beast spoken of, that shall appear like a Lamb, but with his two horns shall gore as a beast, for so his nature is, though in pretences there may be the form of a Lamb, and in outward shew, therefore iniquity is called a mystery, Rev. 13. because it worketh in a Sophistical manner, else it would not swallow up so many into its gulf; this beast which comes wrapt up in the skin of the Lamb, it is onely a Lamb in shew, not in substance, it is said to come out of the earth, which signifies his power onely to be in the earth, and his two horns, the one is subtile policy, or a secret sophistry, and the other horn an open power, the one playing the part of an underminer, the other of an open discoverer; the one horn worketh under ground, making the ground hollow, the other horn is a more visible power, pushing those that work not with them; and thus would swallow them up into its own power, but this beast understands not the things made known by the spirit, to an *Elisba* that the King of Syria spoke in his bed chamber, 2 *King* 6. 12 so that though this undermining beast may think to affrighten in uttering his voice like a dragon, yet he shall not feare the Saints from their steadfastness, they will follow their Lamb, where ever he goes, which Lamb will appear a Lion, to rescue the Sheep out of the mouth of the wolf; though they prevail so far as to catch the Sheep into their mouths, they shall not let their teeth in them, so as to bite them in pieces; For the Saints, their bars are iron, and their gates brass, so that the strongest Dragons teeth cannot rend Saints; and every the beast that so far prevail as to scatter them from enjoying some outward priviledges, nay, I believe, for a time all outward priviledges shall as it were be in the hand of Antichrist, he exalting himself above all that is called God

or above him that is the true God, and seeking dominion in the seat of God, which is the Saints, into which seat he shall never come, for its Gods alone prerogative to keep his Court in the Saints, they are his throne; the Prince of the Air shall abide in Airy climates; Surely the footstool of God shall not mount up into the throne, though the horn of policy working under ground, may cause a dust to flye about the throne, and may raise up ill vapour out of the bottomless pit, which may be offensive, and there may and is, and will be yet a great smother in the Nations, so that the Temple shall hardly be discerned; but the King knoweth his Temple, and his place where he keeps Court, and his Subjects know him to be their Prince of peace in the midst of wars, and ruins of the outward Court, and no smother shall make their eyes to water or wax dim, because Christ is their sight, and the light and being of their eye; no marvell that the Saints are so strong sighted, what can deprive them of their sight? it is not the tail of the Dragon, nor the horn of the beast, nor the smoak of Antichrist, that is able in the least measure to dim the sight and light of Saints: They are his house of glory, upon whom he sets a defence; what Cannon can batter down that house that God is in? They do but beat the Air, that mannage subtilty to shakle Saints, they do but bring themselves further into shakels; but what shall I say? or shall God say it? That he hath sent the *Assyrian* into the Land to bring about his own design, *Isa. 10. 12.* and when the great *Iehovah* hath accomplished his own purpose, on mount *Sian*, by that time shall the measure of iniquity be full, and the vials of wrath ready to empty on that harlot that hath deceived the Nations; then shall the spirit appear in its full flame, burning up all dross and rubbish before it; and on whom it displaies its glorious rayes of beauty, where shall the such a sparkling, that others seeing the sparks flye out forst shall conclude there is fire within, and shall say, it is the very Mount of God, the City of the Holy One, and shall admire that fire should be in the bush, and the bush not burnt; is it not matter of wonder, that the infinite being should be in a finite being, and yet not the finite consumed? Me thinks I see not only foolish Virgins slumbering and sleeping, but the wise Virgins are also in a slumber, but when the bridegrooms appearance shall be manifested, shall they still lye in a slumber? I believe otherwaies, that there shall be such an awaking of all

things, the very foundations of all things shall be shaken by that foundation that shall stand for ever; God will set his Mountain on the top of all Mountains; there indeed shall be the munition of rocks on rocks, and one glory within another: Oh what varieties are in the feasts that the Saints bridegroom provides for them! If they be slumbering when his feasts are ready, he sounds out the golden trumpet of his spirit, and causeth a great alarm to come forth from himself, which immediatly awaketh the Spouse, that it saith, it is the voice of my beloved, that saith, arise and come away, leave those Babylonish garments behind, that thou hast as it were been wrapt in; surely the filthy polluted ragged garments that hang upon the Lords *Ioshuaes*, *Zach.* 3. 3, 4. those who are his anointed Priests, shall be shaken off, the white robe of Righteousness shall be their clothing; although the evil one may hang his rags on Gods Priests, they shall not abide, because they are of a royall descent, they are the Kings children, rags are the clothing of such that sit on dunghills, and filthy garments for such that tumble in the mire; but Saints clothing is whiter then the snow in Salmon, purer then the purest thing that mortall eye can behold; and this spirituall part of a Saint, nothing can defile, though it be of never such a tainting nature; I confess, what ever action, or word, or thought hath any thing of flesh in it, there is rags; for flesh is altogether a garment of rags, the most refined flesh is a filthy garment, not becoming a Saint; no garment becomes a Saint but Jesus Christ, his words and actions, and thoughts, and motions: Oh how ragged and polluted are they, if their clothing be not Jesus Christ! streams are full of mud that flow not from this fountain, those waters are brackish that come not from this Conduit, no water refresheth like that River, the streams thereof are said to refresh the City of God, *Psal.* 46. 4. this is water of life, that in dying times makes lively, and when weeds are burnt up and wither, the plants shall sprout forth and wax green, and blossom as the rose, and none shall pluck them up.

This short word is all that we meet with of this discourse, she being to this day prevented of perfecting it with that enlargement intended and desired, if what hath been presented here, may administer any service, either to the spirit of God in her, for the Justification therof, which is now under a cloud, or to poor sinners or trembling Saints, for the drawing or refreshing of their benighted imprisoned spirits, by the discovery of the riches & glory of free love, and the power of the spirit thus far appearing in this hand-maid of God, it will increase through Christ our rejoicing, and abundant thanksgiving in the Lord, who is shortly putting a new song into our mouths, of Glory and triumph over all things whatsoever, through the approaching and appearance of *Iehovah* in his glory amongst us.



F I N I S.

Lent to my friend 8-9-0-2
 at a another time 1-6-5-1
 at a another time 6-7-4-1
 at a another time 4-5-2-3
 at a another time 13-9-5-2
 at a another time 6-5-4-3
 at a another time 7-6-5-1
 at a another time 8-7-6-2
 at a another time 6-1-6-3
 at a another time 7-8-6-3
 For I demand 6-6-6-2
 w^t altho^t it

John Bridgman & His Book
 1747 Remember
 now thy ruler